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CRIMES AND PUNISHMENTS.

Remarks on some of the provisions of the Laws of Massachusetts, affecting poverty, vice and crime; being the general topics of a Charge to the Grand Jury of the County of Suffolk, in March Term, 1832.—By JOSHUA QUINCY, Judge of the Municipal Court for the Town of Boston.

While we make no pretensions to legal science, and to an intimate acquaintance with the statute books of our own Commonwealth, we have long felt, doubtless in common with the mass of our fellow citizens, that there are great defects either in the laws themselves, or in their execution. Crimes multiply. The criminals are neither reformed, nor sufficiently restrained. Our Magistrates are scarcely a terror to evil doers. And what is worse than all—there is a fearful apathy pervading community on the subject; an apathy that strongly tends to discourage and defeat the efforts which more spirited individuals are disposed to make for the vindication of the claims of justice. There is no backwardness in our Legislators to the task of framing laws; what else have they to do, while spending three months of the year at the capitol?

But then, means must be provided for the enforcement of these laws; and unfortunately, they seem it inexpedient to annex a penalty sufficient to secure obedience, lest—what? we will speak—lest they lose their popularity with their constituents! Nor is the fault so much in the Legislators as in the body of the people; if the people were what they ought to be, the road to popularity and the path of legislative duty would run parallel. In the "Remarks" before us we have a case in point. In February, 1818, Judges Parker and Jackson, with Solicitor General Davis, were appointed, by a resolve of the Legislature, to revise the criminal code of the Commonwealth, and to report to the Legislature by way of bill. In May following, the report was made, and pressed on the attention of both branches by his excellency the Governor. In the following session, an act was passed in the terms recommended by those distinguished jurists. This law provided for the solitary confinement and hard labor of convicts, giving to the court some discretionary powers as to the manner of its execution;—also, for furnishing the convicts with tools and materials suitable for their employment in the gaol or the yard thereof;—also, for paying over to the convicts, or their families the proceeds of their labor, after the deduction of all necessary charges;—also, for punishing contumacy and disobedience to the rules of the prison by solitary confinement; distributing the Bible and Religious Tracts, among such convicts as could read.

"The fifth section provides, that any gaol, or house of correction, hereafter erected, shall have suitable apartments for solitary imprisonment;—the yards of sufficient dimensions for the employment of such convicts, with fences sufficiently high to prevent escapes and access. And it is made the duty of the court of sessions, in every county, in which there is now a gaol, or house of correction, suitable for the confinement of such convicts, forthwith to order such yards to be laid out and inclosed, under the penalty of five hundred dollars, in case of neglect for two years."

The whole efficiency of the law, as Mr. Q. justly observes, obviously depends on this section. If counties cannot be compelled to erect gaols with suitable accommodations, the law must become a dead letter. The law was passed Feb. 19, 1819, and in June following, the fifth section, containing the vital principle, was repealed! The remaining sections of the law yet remain—a blot on our statute book; a disgrace to our Legislators; a monument of shame to the Commonwealth.

The expense of the arrangements provided for by this act, is the potent objection to it. We are poor, so destitute, so frowned upon in Divine Providence, that we cannot with a population of more than 500,000 souls, furnish a few thousand dollars to restrain and reform the vicious part of community; to restore them to habits of industry, and encourage them to aspire to a respectable standing in society! As a Commonwealth, we are acting a part more foolish than the farmer who allows his grounds to lie open to the depredation of every passing beast, because he cannot go to the cost of fencing it; than the mechanic, who loses his patronage because he cannot be at the expense of supplying himself with necessary tools; than the scholar, who dooms his mind to barrenness because he cannot afford to purchase the books necessary to its cultivation. The prevention of crime, is, or ought to be, the end of all penal law. Can this end be accomplished by casting convicts of all descriptions into a common prison; the old offender and the young, the hardened rascal and the trembling transgressor together—dooming them to idleness, that foster parent of idleness? The gaol, thus improved, is, in truth, but a "moral pest house, out of which nothing good can ever issue." It is scarcely an object of dead. Nay, in many instances, it is rather coveted by those who have once been immured within its walls, as a refuge from absolute want & wretchedness, than feared as a place of punishment. It does not therefore answer the purpose for which it was designed. Instead of preventing, it encourages and assists the perpetration of crime.

Solitary confinement—where conscience is left to its own workings, uninterrupted by any human interference; where no alleviation is found from companionship in misery; where bread and water are the only aliment of the body, and reflections on the guilt which only food of the mind, is an object of terror that yields to nothing, except the gallows; and in some instances not even to this. Add hard labor and a scanty subsistence to such punishment, and a more effectual preservative from crime is furnished, than by all other penalties known in our laws.

"Why [says Judge Quincy] should not the ancient Houses of Correction be revived? Why should they not be re-established on an enlarged principle, and modified by a scale, coinciding with the exigencies of the present state of society? Why should not, in addition to the provision of such receptacles, a power be invested in the judges, enabling them to exercise the present discretion, entrusted to them, in relation to such institutions, in favor of age, or sex, or degree of offence? There is but one reason;—that mistaken reason;—that abused word;—economy! The expense!—as if any expense was of weight, when put into the scales against humanity!—against the duty, incumbent on every society, to multiply the means of moral advancement, and of diminishing the number of victims, to the higher sanctions of the law! It cannot be too often impressed on the consideration of the wise, the thoughtful, and the virtuous, that the existing provisions of society are shamefully deficient, in means to enable its ministers of justice to discriminate, in awarding punishment, between different classes of offenders and degrees of offence; that they are equally deficient in supplying any practical means of reformation; and that society itself does little else than plot the ruin of every juvenile offender, and every novice in crime, when it provides no other alternative for punishment, than confinement in gaol, and confinement in the state's prison. As to gaols, what condition can be better devised to effect utter destruction to body, mind, and soul, than long confinement in them; without exercise; without occupation; condemned amidst gloom, and filth, and idleness, to the society of the most worthless and depraved?"

We have derived much instruction and some gratification from the perusal of this pamphlet. It does credit to the understanding and heart of the author. It was our intention to have given more copious extracts from it; but as it does not come so immediately within the province we have assumed, as many other works that require our notice, we forbear.

We feel bound to suggest in this connexion the importance of redoubled diligence on the part of those who love their country and their God, in the diffusion of religious knowledge, by the encouragement of Sabbath Schools; the distribution of the Scriptures and Tracts; by personal and unceasing effort to bring the poor and the viciously inclined, to a regular attendance on the means of grace; to produce in them a conviction of their paramount obligations to God, and awaken them to a sense of their dignity as creatures destined to immortality. Moral suasion, affectionately and earnestly employed, may be confidently relied upon as in a high degree efficacious in restraining the disorders of society, and producing respect for civil laws. No penalties, no dangers, will check the vicious in their headlong course, unless their minds are enlightened and their consciences awakened. They must be taught to look into futurity; to regard themselves as hastening to a bar, where judgment will infallibly overtake them; and where nothing but a godly sorrow, exercised in this life, will avert the vengeance due to crime. Some provision may be made by law, for the instruction of the ignorant; but legal provisions alone, are utterly inadequate to the end; they must be followed up by a general and persevering co-operation on the part of the friends of virtue. Every dissuasive from vice that wisdom can suggest or piety urge, must be diligently employed; the pulpit, the press, the social circle must bear their testimony against every form and degree of wickedness. Much is doing already in the cause of virtue, but vastly more remains to be done. The haunts of dissipation must be explored and purged; prisons must be visited, in the Spirit of Him who came to open prison doors and set the captive at liberty; a lively interest in the spiritual welfare of the guilty must be felt; and the voice of tenderness must melt them into contrition.

THE DEFECTS OF OUR STATE PRISON.

The first great defect in our state prison, is want of means of sufficient solitary confinement. This is, in fact, little more than nominal. The prisoners can have communication either from above, or from the adjoining room. So defective is the building in continuity of parts, that in case of a prisoner, condemned to bread and water, those confined in the room above have been detected in feeding him through the chinks in the floor of their apartment. Not only the cells, which the institution has, are bad in themselves, but there is also a great deficiency in point of number.

Lastly, the want of sufficient sleeping rooms, to keep them separate at night, is fatal to all hope either of reformation, or any attempt to prevent a gradual, mental and moral deterioration. Now in a commonwealth, consisting of five hundred thousand souls, full of activity, riches, and skill, an expense, for the support of all its convicts, amounting to less than twenty-six dollars per head, and in total amount, but little exceeding seven thousand dollars by the year, can scarcely be a subject of regret, or complaint. It seems to be as little, as calculating upon the known relations of things, in this world, can reasonably be expected; and ought to be considered as a subject of gratitude, rather than of discontent.

In this estimate, the original cost of this establishment is not included; nor yet the claims, now made for rebuilding its walls and necessary for enlarging its usefulness. Such expenses are unavoidable. They belong to the condition of things in society. And banks might as well complain of the cost of keys, of locks and iron doors, as society of the expenses of gaols, penitentiaries, and state prisons.

ON CAPITAL PUNISHMENTS.

Concerning the right of society to inflict this punishment, I can have no question. But in relation to the objects of such punishment;—terror—and the deterring of others, by the example of the victim's fate, in the forms and publicity of the execution of justice, there are strong reasons of doubt; especially with the accompaniments, which custom has established, & the law permits. A recent, and notorious instance, will explain the views on this subject, which I would bring before the consideration of the public.

A villain of the baser sort, such as often escape from the gallows in Europe to find it in this country, lately paid the forfeit of his crimes in a country adjoining this metropolis. The day was appointed;—the time and place advertised. A mass of human beings, composing no inconsiderable portion of the population of this and the adjoining

towns, precipitated themselves toward the spot. For what? To receive any moral, or religious, impression from the scene? To come away improved, in any feeling of the heart? Instructed in any lesson of the understanding? Was there one of that vacant, gaping, thoughtless, jesting crowd, which were poised on every bill, and scrambling on every height, led by other motive than that instructive, morbid sympathy, which in its healthy state, implanted by heaven, to make men alive, and active to relieve each other's misery, is then only shameful, when perverted to base excitement and vulgar curiosity, in witnessing each other's sufferings?

Now, what did the scene exhibit, calculated to excite fear and deter guilt? The culprit, it is said, walked with a firm step and an undaunted air;—his confessor by his side. He surveyed the instrument of his fate unappalled, with an unconcern, expressing rather dignity than despair. He gave himself the signal for his exit. The astonished multitude surveyed him, as all crowds survey heretics; and he paid the forfeit of his crimes, it was said, with the assurance of a saint! His body was guarded either with pious enthusiasm, or yernal faithfulness; lest he, who it seemed feared the surgeon's knife more than the gallows, should be made useful, by his remains, to that society which he had never benefited by his existence. Learned men write the story of this hero and saint! The press scatters, in our stores, in our houses, and our streets, the account of his crimes, his hardihood and his escapes; showing how slowly justice lingers; how long the wicked may enjoy a happy & hardened impunity! Now, what is there in all this to serve the end of society, in the example of his fate? On the contrary, if the love of fame be a passion common to the low as well as the high; to the base as well as the noble; if to go out of the world accompanied by the admiration of numbers, and by the promise of salvation, be one of the most natural and strongest desires, in the human bosom, is not there somewhat in the scene, which I have sketched, and which is, in no part, exaggerated, of a character, almost, to invite and allure, rather than to deter?

Why should the law encourage these false sympathies and morbid excitements of the grosser sort? If there be in man a terror of dissection, greater even than the terror of death, why should not this, for the safety of society, be indissolubly connected with capital punishment? For what good end can tales of villainy be circulated through the community? Tales, concerning which no man has any measure to know what is true and what is false, except the assertion of the villain himself!

Of all the scenes, acted within this state, there is none more calculated to excite shame and disgust, than those attending and consequent on such executions. It will have had, however, its moral effect, under Providence, if it awaken the wise, the virtuous and the pious, to consider the means of putting an end to the recurrence of such scenes; and of devising some mode of executing the greatest of all its punishments, more conformable to human condition, and more consonant to social interest.

STATE PRISON.

Extract of a Letter to the Editors of the Portland Argus, from a gentleman belonging to Portland, dated, PHILADELPHIA, May 4, 1832.

"They are laying the foundation of a new State Prison in the vicinity of Philadelphia, upon an expensive plan, but I think a very excellent one. I have not yet visited it, but an informed plan is to enclose ten acres of ground with a high and strong stone wall, as a general prison yard. This enclosure is to be subdivided by high walls into as many separate enclosures as they have prisoners. Each separate enclosure is to have a cell for one person only. So that the prisoners are to be kept, entirely separate—to see no person but their keeper, from the day they go in, till the day they come out, and yet to be kept continually at hard labor.

"It is believed this arrangement will answer every purpose of solitary confinement, and still the public derive as much benefit from their labor, as would be derived, if they were allowed to work together in the usual way. It must however necessarily follow, that the expenses for keepers and overseers will be greater than it is in common prisons; yet I think the advantages, in a moral point of view, that will be derived from keeping the prisoners separate, will more than compensate the public for the extra expense incurred."

THE PRESS GANG.

OR, WAR PROCLAIMED BY THE PRINCE OF PEACE AGAINST THE PRINCE OF DARKNESS.

By THE REV. G. C. SMITH.

Of Penance, Cornwall, England.

It is generally known that from Wapping to Blackwall, the streets, lanes, roads, and courts, are very numerously paraded by sailors. In this neighborhood the London and the East and West India docks are situated. The seamen returned to England in the immense number of ships that fill those docks, or preparing to leave their country in vessels outward bound, chiefly reside in those parts. All the allies and low places are therefore plentifully supplied with depraved females, and other wretched creatures, who fatten upon the spoil of the poor thoughtless sailor. Every Sabbath day the sailors fill the streets and roads by the river side, and are easily allured to the snare of sin that is so numerously spread for them; hence the daily journals are frequently filled with accounts of sailors decoyed and plundered of all their hard earned store. It is not likely that many seamen of this description will seek for religious instruction; or that they will enter places of divine worship, when they are immediately before them. There are happily some few instances of this nature, and if accommodations were more generally provided for them in churches and chapels, and notice given to that effect, such instances would be more general. Some friends to religious exertions have long deplored the sad state of seamen who are crowding backwards and forward from Shadwell to Blackwall, and seeing them wander as sheep having no shepherd, they have determined on adopting some most decisive method of exciting attention and producing concern among the most abandoned seamen for their eternal interests.

With this view, they have entered on the most efficient plans for arresting the course and fixing the mind of the guilty sailor, and they have succeeded to an extent beyond their most sanguine expectations. A brief view of these plans will enable any person to comprehend the nature of exertions which God has so eminently blessed. A few friends of seamen have thought the command of Christ, to go forth and kindly compel sinners to enter a place of religious worship, is still a duty imperative on his followers. They have also considered, that no persons are more capable of attracting the notice and prevailing on the minds of seamen than seamen themselves; and as there are now a goodly number of pious sailors always in the river, ready to every good work, it has been

deemed necessary to find out a way in which they can be most usefully employed.

At Stepney a house has been taken, the lower part of which was a large coal shed, and is now fitted up for sailors' prayer-meetings; it is inhabited by the leader of the prayer-meetings in the Lower Pool of the Thames, and is called the Bethel Mission-House. This is the rendezvous of pious seamen, and the place where they obtain their simple and frugal repast on the Sabbath-day while they are on the business of the mission.

Here a Mariners' meeting is held every Sunday evening, at half-past seven o'clock; and as there is no prayer meeting on the Thames on Wednesday evenings, that the Floating Chapel may have every advantage, a meeting is held in the mission house, or its vicinity, on that night.

Early on Sabbath mornings several pious seamen come on shore from their ships; they assemble at the Mission house, receive some religious tracts, and arrange their several routes for the day, each entering on the work of a missionary. Before breakfast they frequently go round to the houses of poor people, inviting them to the evening meetings. After this meal they extend their labors, and pick up what stragglers they meet with. If a sermon is to be preached, professedly to sailors, in any chapel of Shadwell, or Stepney, in the mornings, they usually crowd it with the most motley groups of sailors whom they have hunted out of the worst holes and corners of these neighborhoods. After dinner they prepare at the Mission House for the lower roads towards the East and West India Docks. A Bethel Seamen Society embracing all Christian denominations, having been formed at Poplar and Mill-wall, (or the Isle of Dogs, opposite Greenwich,) and Blackwall, it has been agreed that each chapel shall have afternoon service for seamen once a month, alternately, the Bethel Flag being exhibited outside the chapel to give notice of it. The business of the afternoon, therefore, is to gather up sailors for this service. Leaving Stepney early after dinner, they skirt the fields, line the roads, enter the streets, and penetrate the haunts of seamen, laying hold of every sailor they can meet with, and leading to what they call "a Sailor's Meeting," or a meeting for sailors that will do them good: thus they enter the house of God with drunkards, blasphemers, fornicators, and infidels of the very worst description. The effect produced on their minds by their sudden and unexpected transition to a place of worship is exceedingly touching, and often most powerfully effective in the conversion of their souls to God. In the chapel, where they never intended to be, a thousand thoughts rush into their minds, which, however unwelcome, they find it impossible to dismiss. Some pious father or mother, or wife, or relative, starts up before them. Some dangers of climate, storm, or shipwreck, darts across their disturbed imaginations. Some recent debauch, with a herd of the most infamous characters in one of the worst brothels, now rushes forward with swift condemnation on the guilty conscience, while the pious hymns exchanged for the lustful songs he heard the past night—the holy and tranquil deportment of the people contrasted with the boisterous shouts and disgusting indecencies lately witnessed—the solemn prayer of the devout minister compared with the horrid blasphemies with which his ears had recently been assailed—and the affecting detail of a beloved Saviour's agonies, blood-shedding, and death in Gethsemane; his resurrection, intercession, and love; his calls, invitations, and promises to sailors, while it is called to-day—These wondrous themes, connected with the freeness, the fullness, and the abundant encouragements of the Gospel of Christ, so surprise, amaze, and melt the sun-burnt and storm-beaten tar, that he labors in vain to repress his feelings. His eyes, like the arid regions of the south, are melted by the terrible monsoon of his soul. His rock-built heart yields and breaks to the surging tempest of his passions. Tears rush forth in copious streams; and, totally unprepared for such an event, he applies the sleeves and the corners of his jacket, and his coloured neck handkerchief, until they are literally wetted through with the briny flood. Thus he is softened, if not converted; and though no dependence can be placed on emotions so suddenly raised, and perhaps as rapidly quelled, yet he will not easily forget the scenes that occasioned them, or the violence of their impression while they lasted. Like the greatest storm, or the utmost danger to which he was ever exposed, they will leave those deeply engraven traces on his mind, that he will often insensibly recur to them, and not unfrequently brood over them with a melancholy sort of pleasure. In the stillness of the midnight at sea, when far, far removed from land and noise, while his shipmates are sleeping round him, he will silently stand at the helm, and think of such things as these, until "Busy meddling memory" will revive them all afresh in his mind, the start—

"Or some infamous appointment made with vile persons, as that which Colonel Gardener had arranged with a lady at midnight, when God awakened him to a sense of his depraved state, while he was waiting for the expected meeting."

Something of this kind very recently occurred. A few pious sailors with their leader were stationed at one end of Radcliff Highway, to pick up sailors for a prayer meeting in Shadwell Market. Some were appointed as conductors to hand the sailors picked up from one to another, and others were stationed near the door of a dwelling-house as receivers. Each one had a few religious tracts in books or sheets. One of the most abandoned seamen cried out, "Hallo, here's fine work, a parcel of Jack Tars shipped in the service of the Playhouse, and lying in tiers along the street with play bills in their fists." He was quickly accosted and invited to a sailor's meeting. "Whip me," he cried, with most horrid oaths. "If I have got a skurriek to jingle upon a church stone." "O," said the inviter, "I'll frank you." "Well then, come along Bob, here goes, gallery or pit, my boy." In this way forty-two most shocking characters were picked up, who entered the house with unusual profanity. The service instantly commenced, as many as could fell on their knees, and the wicked sailors were confounded to see blue jackets prostrate before God, and with many tears imploring salvation for them. About the middle of the service the above seaman who had talked of "a skurriek," sung out while one was in prayer, "Well, shipmates, good luck to you, I must be off," and endeavored to press his way through, but the leader was standing on the stairs and stopped him, saying, "Hallo, my lad, where are you going?" "Why," said he, "all this is about religion, isn't it?" "Yes, but you must not go, for you may never have such another opportunity." He then used every possible argument to prevail on him. "But," said the sailor, "did I not promise my shipmates to go with them to the Spread Eagle, and I suppose we shall be all drunk enough to night, it won't do therefore for me to stop here." The good man however succeeded, and he staid the whole time and was much affected.

ing fear shall hide the compass from his view, and he shall be ready to fall upon his knees before the binnacle, and cry, "O that it were with me as in months past, when the candle of religion shone round about me. And should almighty Grace breathe on his soul the heavenly gales of mercy, he will, under the conviction of the Holy Ghost, retire to his hammock when his watch is over, and, falling on his face, pathetically exclaim,

"Jesus refuge of my soul, &c."

But should not this most desirable end be accomplished, he will, in some future storm or shipwreck, find this circumstance a saviour of death unto death to him, so that God will be glorified.

A sailor once strolled into St. Paul's Church, and accidentally heard the words read, "Pray without ceasing;" and though he embarked careless of their import or authority, yet they proved instrumental in his conversion many weeks afterwards when he thought of them at sea, and subsequently settled on shore, as a most respectable, active, and useful Deacon of a Christian Church.

"This shall be known when we are dead, And left on long record, That Sailors yet unborn may read, And trust and praise the Lord."

Many seamen who have been gathered on the Sunday afternoon, voluntarily attend the chapel in the evening, and others accompany the Sea Missionaries to Stepney, and meet with them for prayer in the evening. On their return to Stepney they continue the impress service, and stop each sailor they meet. The Bethel Mission-House is generally crowded to excess at night, and several of the neighbours have become truly converted under the prayers of the sailors, and from being the most depraved and guilty Sabbath-breakers, are now the most eager to serve God on that day, and join in the impress to pick up sailors for divine worship wherever they can meet them; so that looking round on some who once professed zeal and boldness for the cause of Christ, but have settled down at ease in Zion, it may be truly said, "the last have become first, and the first last." How strange that Jehovah should raise up sailors, who have been so long neglected by the religious world, and make them instrumental in the conversion of landmen, and the quickenings of the church of Christ on shore, so that by their zeal they shame some and provoke many others to go and do likewise. "And Jesus lifted up his eyes to Heaven, and said, I thank thee, O Father, that thou hast hid these things from the wise and prudent, and revealed them unto babes; even so, Father, for so it seemed good in thy sight." Kind and gracious Saviour, we thank thee that thou hast not forgotten thine ancient, thine early companions, the seamen. Thou dost, from the height of thy throne, as the high and lofty One who inhabiteth Eternity, look down still upon poor sailors with pity and with love. Thou hast still, by the banks of the sea, thy Johns, and Andrews, and Peters, and Thomases, whom thou art determined to make fishers of men. Lord, teach them how to cast the net; Lord, tell them where to fish; Lord, attend their labours with success; and O, Lord, dispel their fears, and encourage their hearts, by saying unto them, "Fear not, ye shall henceforth catch men."

Another object of this Stepney mission has been to extend its influence to Wapping-wall and vicinity. A pious man lives here in a large public house, who declines business on the Lord's day. The largest rooms in this house have been opened for a Sailor's Prayer-Meeting on Sabbath evenings. To procure hands for this place, the Sea-Missionaries enter on the impress in the fullest sense of the word. One party takes a street, another does the same; they form a regular line of communication to the house where the Bethel flag is hoisted; there some are stationed to arrange the crowd as they enter. The men in the advance, as they pick up the careless sailor, march him along in a smiling friendly way to the next link of the chain, and thus they are passed on until they reach the house, when they are urged forward, and placed at the head of the room, that they may not prematurely escape, if they feel disposed, as the entrance about the door soon becomes blocked up when the service begins.

Each party on the impress is provided with religious tracts, and they always present one first to a strange sailor, and in the kindest way invite him to attend a meeting for sailors at a public house near hand. The sailor generally complies. Sometimes in a kind and affable way they lay hold of the jacket or the arm of the hesitating sailor, and gently urge him onward; such, it is presumed, was the idea our Lord had when he said, "compel" them to come in, not by violence or persecution, but by mild and gentle persuasion, for the everlasting welfare of their precious souls. A Constable lately came up, and swearing, said, "what are you going to do with these men?" A pious sailor put the "Swearer's Prayer," a religious tract, in his hand; he looked at it, felt confounded, and quietly walked off to a public house. One Sunday evening a gentleman of the neighborhood had watched these proceedings for a considerable time, and not knowing what to make of them, he fancied it was the evening service, and resolved to interfere and protect the sailors who were then impressed by their zealous brethren; he crossed the street, and approaching a person who was leading a sailor along, he said, "Sir, I insist upon knowing what you mean to do with these men; we live in a free country, and no man has a right to be forced any where against his will; the war is over, and as we are all at peace, men are not wanted for the navy, and I must insist on knowing what you mean to do with them." The good man instantly replied, "Sir, there is an everlasting war proclaimed against the kingdom of darkness, and we are on the impress service for the King of kings; we are commanded by him to go out into the highways, and lanes of the city, and compel poor sinners to come in, that they may be saved." He then entered into the fullest explanation of their objects, their proceedings, and the blessing of God that had followed the exertions hitherto made. "Well," said he, "I have heard many years, and seen a great deal of the wickedness of sailors, but never had an idea of such a method to reform them; well, God bless you, go on."

Sometimes the sailors are surrounded or accompanied by bad women; here the pious men endeavour, if possible, to draw them off from the latter, and very often succeed, so that the sailor, who was going to a most infamous brothel, finds himself suddenly transported to a sailor's prayer meeting. At other times the women cleave to them, the good men then give each girl a religious tract, and invite her to attend also, and sometimes they have walked in company with the sailors they had picked up for their purposes, and staid the whole time with great seriousness. When the time to commence service arrives, all the different parties fall in from the streets and lanes, and the service begins by those very men who have been labouring on the religious impress. They consist of captains, mates, and seamen, and they give out hymns and pray alternately in an extemporary manner, with great fervour, affection and zeal, for the salvation

of their brother sailors whom they have now pressed to serve the Lord Christ. Ten or twelve persons usually engage in prayer, and the service closes with a hearty shake of the hand, and an invitation to attend on board the ships at the week evening meetings.

The greatest good has already resulted from this plan of itinerating; and though our good sea missionaries have met again at the mission-house prior to boarding the ships for the night, and have expressed themselves exhausted beyond measure with the fatigues of the day, yet they have rejoiced at the fruit of their labours with joy unspeakable, and full of glory.

Foreign Religious Intelligence.

BRITISH BIBLE SOCIETY.

London, March 28.—The friends of the Bible Society will be glad to find, that those indefatigable labourers in the cause, the Rev. Drs. Paterson and Henderson, who are now traversing the remote parts of Russia, every where meet with the most encouraging success, as the following extract of a letter will fully show:

Atschan, 21st August, O. S. 1821.—On the evening of the 23d of July, the date of our last, we had the pleasure of meeting the committee of the Taganrog Bible Society, the field of whose labours, like that of Theodosia, is very limited, being almost entirely confined to the town and the small district attached to it; but we are happy to say, that they have been active in cultivating that field, and that their zeal has in no degree diminished. Russians, Greeks, Italians, Armenians and Tartars, have been furnished by them with the word of God in their vernacular tongues. The next committee we visited was that of the Don Cossacks, in whose capital (Novo-Tcherkassk) we arrived in the forenoon of the 26th, & in the evening waited on the Hettman, from whom we met with the kindest reception, and who, as president of the society, engaged to make immediate arrangements for a meeting of the committee. The Bible Society, like almost every institution that exists in the country of the Don Cossacks, being, in a great measure, established on a military footing, presented quite a novel scene to our view. When visited by the secretary, he appeared in uniform, with his sword by his side; and when we attended the meeting of the committee, we found ourselves to be the only persons in a civil dress, all the members being officers, and some of them of the first rank. It was a source of much pleasure to observe with what spirit they entered into the business, and how anxious they were to listen to any propositions which were made to them for extending their sphere of usefulness. Since the formation of the society, they have collected not less than 33,163 rubles, which they have remitted to Petersburg for the general purposes of the institution, and brought into circulation about 3000 copies of the scriptures.—Five shops have been opened for their sale in the town of Novo-Tcherkassk—in ten of the most important sanitaris, or settlements, depots have been established, besides one in the Ruanaritia of Yaglik, another at the mouth of the Don, and a third at that of the Calmucis—and seven of the principal authorities in different settlements have charged themselves with the duties of correspondents or active agents of the society. The Calmucis living in the vicinity of the Don have been furnished with the Gospel in their own language, which they receive with so much eagerness that they pay even a silver ruble for a copy. More than one fifth of the Calmucis in this quarter are able to read—and, as the Cossacks are exceedingly zealous in calling their attention to the scriptures, there is ground to hope, that much good will be done in this way among these poor deluded votaries of Lannic superstition. On our arrival at Sarepta, which we reached on the 13th, we took an early opportunity of waiting on the Governor and the Archbishop, both of whom have but recently entered on their functions in this place. The latter, who has already distinguished himself by his zeal in promoting the cause of the Bible Society, in his former diocese of Tarnobol, entered most cordially into the subject of our visit, which we could not but consider very opportune, as the removal of his excellency Mr. Bucharin to Cief, and that of the late Archbishop by death, had occasioned a temporary relaxation in the operations of this society. From the Archimandrite Dionysius, the secretary, and our Scotch friends, we soon obtained a complete knowledge of the state of their affairs, which enabled us to give a greater degree of energy to this auxiliary. On the evening of the 23d, we met the committee in the house of his Grace the Archbishop—it was attended by the Governor, Vice Governor, the Hettman of the Cossacks in this quarter, and other individuals both civil & clerical, of the first respectability in the place. The business of the meeting commenced with the reading of a letter from the Governor, stating his acceptance of the office of vice-president, and promising to them every assistance in his power. A resolution was then passed to furnish with copies of the Scriptures the different prisons, guard-houses, hospitals, and the houses of correction.—The attention of the committee was next directed to a most important measure, that of each member charging himself with the care of a number of copies for sale and distribution, which they all cheerfully agreed; and it appears from a paper subsequently put into our hands, that in consequence of this resolution, not fewer than 616 copies had been issued from the depot in the course of the same week. Of these, 165 copies had been ordered by the governor, and 118 by the Vice-Governor. On its being proposed to increase the number of active agents, his Grace the Archbishop undertook to follow out the same plan here that he had done with so much effect in his former diocese, that of engaging all his clergy to do their utmost in behalf of the cause in their respective circles.

A VISIT TO THE CHRISTIAN CHURCHES IN PIEMONTE.

Val Lucerna, Piemonte, Italy, Aug. 23, 1821.
To the Editors of the London Jewish Expositor.

Gentlemen,—Those who are labouring to promote Christianity in the world, will, doubtless, take an interest in the churches of Christ planted in those valleys; the preservation of which, after ages of horrible persecution and bloodshed, seems no less marvellous than that of the Jews, and certainly can only be attributed to the same divine power which kept the burning bush from consuming;—which is at once the emblem of the Hebrew nation, and the device of this people, having for its motto, "Quamvis uror non comburor." Their number was formerly very great; but they were spread over various parts of Italy, until that diabolical engine of popery, the Inquisition (blasphemously called the holy) was set to work to exterminate them; and Satan was so far permitted to bruise the heel of Christ in his followers. (Genesis iii. 15.) that the remnant at this day does not probably exceed 10,000. They inhabit three valleys, called Lucerna, Perouse, and St. Martin, and have thirteen pastors, and twenty-six churches and chapels. The three valleys comprise a space of about twenty-four square French leagues, five sixths of which consists of arid soil. Beyond these limits, no Vaudois can legally possess land, or fix his habitation. It is not however, my purpose, to give a full history of these ancient Christians, but merely to advert to a few circumstances, for the encouragement of Christians, and the awakening of Jews. During a sojourn of ten weeks in these valleys, I have examined with some attention, the old records preserved by the Vaudois churches; whose antiquity may clearly be traced to the 8th century; and, according to one of their best historians, who wrote in 1669, even to the apostolic period. Indeed we may easily imagine them to derive their origin immediately from the church which was planted at Rome; for St. Paul, in his

epistle to that church, writes, "I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." "For your obedience is come abroad unto all men." (Romans i. 8. xvi. 19.) The bold protestations of Claude, Archbishop of Turin, against the abuses and innovations that the Roman pontiff wished to introduce into the church of Christ, drew down the thunder of the Vatican upon this people, who then belonged to his diocese, and from that period to this hour, viz. for one thousand years, they have suffered more or less by fire and sword, imprisonment, massacres, proscriptions, vexations, and restrictions. Though always Protestant churches, they cannot properly be termed Reformed. The name by which they have always been known, is the Gospel-churches; while that of Heretical ought to be applied to their adversaries, who separated themselves from the apostolic church, which once covered a large portion of this fair region;—besides Piemont, they flourished in Lombardy, Tuscany, the Genoese territory, and Calabria. Their preachers travelled through various countries in Europe,—Hungary, Bohemia, France, and Switzerland, and their pure doctrine found its way even to England. Some erroneously supposed Valdo, of Lyon, to have been the founder of these churches, but the French name of Vaudois, or Italian of Valdesi, (whence our word Waldenses) which signifying Valley-men, has always been the appellation of these Christians, Valdo himself received his doctrine from them, and began to spread it in France, A. D. 1160; from whence it passed into England; so that the churches in England were more indebted to the churches in Piemont, than is commonly known: and if this be true of England, it is equally so of the Western Protestant part of Europe, the United States of America, and wherever the Gospel has been since planted by any of those Reformed churches. One of the Vaudois historians relates, on the authority of an adversary, that the doctrines held by them in 1618, were the same as those maintained by their forefathers, and a manuscript Treatise, entitled, *La Nobla Leison*, dated A. D. 1100, and containing their doctrines, may still be referred to; a copy being deposited in the University library of Cambridge. These doctrines were adopted by Wickliffe, who, it is said, won the hearts of many of the English, and many of them persons of rank; and further, that a student carried a work of Wickliffe's to Prague, where it was read with avidity by John Huss. [For the sake of brevity we omit the detailed statement of their Creed which follows.] To sum up all their doctrines in a few words; they receive the Apostles', Athanasian, and Nicene Creeds; and the former, as well as the Ten Commandments, and the Lord's prayer, is continually recited in the congregation every sabbath day.

The churches are governed by a Moderator, who is a Dean, with an assistant and secretary under him. All ecclesiastical arrangements are submitted to the triennial synod for confirmation, or other decision. A pastoral visitation of each parish takes place once a year, when all the parishioners assemble at an appointed spot in the district or quarter (of which are ten in La Tour) on which occasion prayer and praise are offered, and an exhortation is given to the assembled families, who are afterwards made acquainted with the pecuniary and other succours, received from England and elsewhere. During the five winter months, Schools are established in each district, but the Parochial Schools continue throughout the year: to these a Sunday School has been recently added. One Bible and one Tract Society have existed here for about 5 years, and the word of life is rapidly spreading by means of both; but all books must be brought to them (not, however, without heavy expenses for duties and carriage), printing being interdicted to them; the ecclesiastical language is French. I have attended a Bible Committee meeting in the valley of Perouse, where I had the satisfaction to see nine of the thirteen pastors; several of whom had to perform a very fatiguing journey on foot, over mountains: one for five hours, and another, from the remotest church, six. I was welcomed by one of these ministers (a man of seventy, with silver hairs and venerable aspect, who took two hours to join the meeting) with these words, "We are always happy to see Englishmen among us; they are our friends and protectors." Besides Bible and Tract Societies they have recently contributed about £22, toward the Christianizing of the heathen, by a collection made in the churches for the Missionary Institution at Basle, and small sums are sometimes raised in the same way for the relief of the sick and needy; for their poverty is such, that they cannot afford to build either hospital or almshouse, so that it is no uncommon thing for the poor to beg from house to house with pastoral certificates: one of whom, strongly recommended for piety by the Moderator, yet clothed in rags, was relieved by me; and another, who was passing from one parish to another, was pointed out as a man so well acquainted with Scripture that he had once put to silence a Romish priest. I have witnessed three infant baptisms, one marriage, and one funeral. As some may be curious to know how the water is applied by these primitive Christians, I will briefly inform them. The babe, who was five days old, on one occasion, was held by one of the Godfathers; on his right stood the female sponsor, and on his left another godfather. The baptismal service was read from the Liturgy. The woman poured the water from a phial into the hands of the minister, who, on pronouncing the words, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," let the water fall from between his hands on the face of the infant. The marriage was between two peasants; the couple were preceded by music and accompanied by their relations and friends, and from church; and a pink ribbon was presented to the writer by the bride, after the knot was tied. Nothing merits particular notice in the funeral rite, but the face of the corpse being uncovered, until ready to be committed to the earth; then the cover of the coffin is fastened with nails, after a napkin is spread over the face. The reason assigned for this exposure is, because the Romanists affirm, that as soon as a Protestant dies, Satan carries him off soul and body. The Vaudois, therefore, wish to prove to all persons of common sense the malicious falsehood of their enemies, as far at least as it relates to the body. There is always an exhortation at the grave, to the by-standers. Besides the above solemnities, I expect, in a few days, to sit down in the company of many of these ancient confessors, at the table of our Divine Master, whose dying words were, "Do this in remembrance of me."—The church of La Tour, from whence I write, stands on the acclivity of one of the Alpine mountains, and much resembles (as others do which I have seen here) a village church in England. It is of stone white-washed, which forms a pleasing contrast to the surrounding verdure. The congregation on the Sabbath is numerous, and apparently serious and attentive. The men and women sit separately, and are remarkable for great simplicity of dress and manners, in both which they are easily to be distinguished from the Romanists. Their general moral character is honesty, kindness, and hospitality. I have been repeatedly pressed to take wine, when passing the cottages of peasants. An elderly man who discovered me to be a stranger, asked if I was from England, and when answered in the affirmative, his countenance brightened with joy, and he was so affected, that he could scarcely articulate these words, *We are one people*. Another, an aged saint of eighty-two, speaking of the British said, *We are brethren*. A singular act of love to enemies, in transporting over mountains on their backs, some hundred wounded French soldiers into France, proves that their faith is not in the head only, but that it works by love in the heart. The following instances of piety have either come to my knowledge, or have fallen under my own observation. Between the morning service on Sunday, at half past eight, and the afternoon prayer

at one, it is not unusual for families, who reside at some distance from the church, to assemble in summer under a shady tree, to read the Scriptures, and sing psalms; and in winter, I am told, they often meet in huts for the same pious purpose. They take great delight in psalm singing, and once met a man with a book in the fields. What are you reading my friend? I inquired. The Psalms, Sir, was his reply; they are my only consolation.—Another case occurred of a rustic girl, who, while tending her grazing yoke of white oxen (the prevailing colour) employed her mind in singing praises to her Saviour, holding with one hand her book, and with the other her distaff.—The serenity of the evening responded to her voice, which echoed through the beautiful vale of Lucerna. British Christians! a Romish Bishop in this vicinity, who has been but three years in office, has, I am told, predicted that there will not be a Protestant in these valleys, seven years hence, if he continues in his present station. O let not this prediction be verified. I will not conceal from you, that various artifices are practised to proselyte the unwary, and even bribery is not withheld, the souls of Protestants being valued by those zealous of £12 to £40 sterling. (Rev. xviii. 13.) Remember these churches therefore in your prayers. Remember them in your efforts to do good. Continue their friends and protectors.—They stand in need of your help.

MISSION IN CEYLON.

Extract of a Letter from the Rev. John Scudder, M. D. at Ceylon, to his friend in New-York.

"I have lately been on a tour to different parts of the district. I took some of my boarding boys with me, together with a young man of Dutch descent, who you will rejoice to hear, has lately been brought into the kingdom of our dear Lord Jesus. We distributed above 500 tracts, and above 300 Scripture extracts, such as the sermon on the mount. The tracts were written on the spot. If I should feel disposed to contribute funds for tracts, I should be very glad. I can purchase them at a small expense.

"We have now nine young men attached to this mission, who we hope will hereafter be preachers of righteousness; and we trust that God is raising up more, who will take our places in the Church, when we shall sleep in the dust. I believe many from our boarding school, will be gathered unto Christ."

Domestic Religious Intelligence.

REVIVAL OF RELIGION.

From the N. Y. Christian Herald.
Letter from the Rev. Jacob Sickles, Pastor of the Dutch Reformed Church in Kinderhook, N. Y. to a gentleman in New-York.

Kinderhook, April 12, 1822.
DEAR SIR—The good work of the Lord among us, concerning which you request me to give you more particular information, commenced about sixteen months ago. In the fall of 1820, appearances were somewhat encouraging, and hopes were entertained that a favorable change in the state of religion would then take place; and indeed, the number added to the church in October of that year, was rather greater than usual, but nothing special occurred till about the middle of December. A revival then broke out in a part of the congregation called the Landing, and with so much power, that the general attention in that place was directed to the great concerns of eternity. The most careless were roused from their stupidity, and began to inquire with anxious hearts what they must do to be saved. All appeared now to view religion as the one thing needful, and to have taken the resolution to press into the kingdom of God.

For a considerable time it seemed as if the gracious influence which had been sent down upon us would be confined to the village at the Landing, and a small district around it. But it pleased God to hear the supplications of his people, and after a season of suspense and solicitude, it began to extend to different parts of the society, and continued to spread gradually until its blessed effects were more or less visible in every neighbourhood; meetings were held daily in the house of worship, or in private houses, and every where the preaching of the Gospel appeared to be accompanied by power from on high. The attention of numbers who had hitherto been thoughtless was now arrested, instances of conviction, and hopeful conversion, were multiplied, and it became evident to the friends of religion, that the Lord was doing a great work among us.

In the month of April, 1821, we held our first communion after the commencement of this work of grace. One hundred and twenty-one persons came forward at this time to confess Jesus Christ before men, by setting down at his table. A scene so solemn and affecting had never before been witnessed in this place. The discourse of people on the occasion was so great, that our house of worship, though unusually spacious, for this part of the country, could not contain them. A deep solemnity pervaded the assembly during the exercises of the day, and impressions were made, which we have reason to hope, ended in a saving change. The Lord's Supper was again administered in July, when the number received into the church on confession was one hundred and nineteen.—The solemnity again brought together so great a multitude, that the church was not only crowded to excess, but a great number either went away, or remained around it to hear the word of God; and if possible, to see at least a part of the solemn transactions of that day. There were now, as well as at the former communion, some who felt a trembling hope that they had experienced a change of heart, but did not feel prepared to offer themselves as candidates for communion, while others were yet mourning for sin without any hope that God had been gracious to their souls. A number of these with others who were afterwards awakened, and brought out of darkness into God's marvellous light, came forward at our next communion in October, when sixty-two were added to the Church, who, we hope, had first been added to the Lord.

In the month of February we had our last sacramental occasion. At this time twenty-one persons became professors of the religion of Jesus, and sat down with his people to commemorate his dying love to sinners. There have been some new cases of conviction since, and it is probable that there will be as many as twelve or fifteen who will be prepared to confess the Saviour at our approaching communion in May.

Surely we have reason to say with wonder & gratitude, "what hath God wrought!" There is reason indeed to fear that some will turn back to the ways of sin & folly. Nor would it be at all surprising if this should be the case. It is probably the case in all revivals, and I must acknowledge that I have at times felt distressing anticipations respecting a few of our professed converts, but as they have continued steadfast for a considerable time already, I thank God, and take courage. There has been but one decided case of apostasy among us. The conduct of three or four others has not been altogether correct, but their spots, we hope, have been the spots of children.

We have the greater reason to rejoice and be thankful at seeing the grace of God in the steadfastness of the subjects of the revival, when we consider that some of them were formerly persons of an abandoned character, and that many others, probably a majority of the whole number, are young people, and therefore peculiarly in danger of being ensnared by the temptations of the world. God has magnified the riches of his grace by turning from the ways of sin, stout-hearted rebels, whose case appeared to be almost hopeless. Our youth, particularly the young females, have been greatly distinguished by the sovereign grace of God in this outpouring of his

Spirit. Many of them have, we trust, chosen that good part which shall not be taken away from them, & the exemplary conduct of a good number, gives us ground to hope that they will be ornaments to the church of Christ. Several of our black people too, have become professors of religion during the revival, and it gives me great pleasure to be able to say that their conduct as far as I can learn, has hitherto been remarkably good.

From what I have stated you will readily suppose that the change which has taken place amongst us is great. It is great indeed, greater than a person who has not been an eyewitness of it can well imagine. Not a few persons who but a short time ago were entirely careless about their eternal interests; living in the habitual neglect of public worship, and spending the Sabbath in vanity and sin, are now regular attendants in the house of God, and wherever they can enjoy opportunities of social worship; while instead of that stupidity and thoughtlessness in which they ever lived, they now discover an earnest eagerness for the cause of religion, as well as for the salvation of their own souls. Prayer meetings, which were hardly known among us before the revival, are now established in every part of the congregation, and family-worship is now attended to by many heads of families who till lately lived in the habitual neglect of that important duty.

SABBATH SCHOOLS.

New-York Female Union Society for the promotion of Sabbath Schools.

The sixth anniversary of this Society was celebrated in the Middle Dutch Church, New-York, on Wednesday, the 24th of April. The following abstract of the Report will show the present state of the schools.

"This Society numbers forty schools, thirty-seven are in the city, and have sent in reports. To give the whole of these, or even all the interesting facts contained in them, would engross too much of the time allotted to the interesting exercises of this day. The committee therefore, with the consent of the Superintendents, will proceed to give a brief summary of the good which has been effected by means of this society during 6 years, that they have been permitted to labor in this part of the Lord's vineyard.

We cannot exactly state the number of teachers and scholars engaged in the schools since their commencement, but at present in those reported, there are 2752 scholars under the immediate instruction of 478 teachers, and are regularly visited by a committee composed of about thirty members. Upwards of a thousand scholars have been brought from the alphabet, to read the word of God; and a much greater number from syllables to reading fluently; 43,772 chapters, averaging thirty verses each, have been committed to memory, with divine songs, catechisms, hymns and M. Dorell's Questions innumerable. The seed thus sown in faith, has given evidence that it has been watered by the dew of divine grace, by 142 scholars making a public profession of religion. When a sufficient number of pious teachers have not been offered, the services of those of serious deportment have been accepted: 193 of these, being in the way, the Lord hath led to lay hold on the hope set before them in the gospel, and sweetly to experience the truth of the promise, that they that water shall themselves be watered. Not a school in this Union, but has experienced the sanctifying influences of the Holy Spirit, "converting the soul and making wise the simple."—twenty-four Reports of the present year, giving pleasing accounts of sinners being brought from darkness to light. Instances of strength of memory, and rapid improvement, have been still more numerous.

With few or no exceptions, stated meetings for prayer are held by the teachers; to many of these, the children and their parents are invited: nor are the bodies of the dear children forgotten, the naked are clothed by means of the various Dorcas Societies, formed for the purpose. Very many who were picked up in the streets, in rags and filth, are now filling respectable situations. The change produced not only on the Sabbath but on week days, must be obvious to all.

The superintendent of school No. 9, states that "three large Bibles by Mr. Carpenter and three by Mr. W. M. Carter from the New-York Bible Society, were received, and presented to six coloured adults, between the age of sixty and ninety, all of whom have learned to read in the school. One of these, the Zion board pilgrim mentioned in our last report, we have now the pleasure of presenting as a candidate for the diploma, in the eighty-fifth year of her age; having punctually attended the school six years, during which time, she has learned to read the word of God, and from its sacred pages has committed a sufficient number of chapters, with other lessons, to entitle her to this mark of distinction; and from observing her pious walk and conversation, we confidently believe there is a crown of glory laid up for her, in that kingdom to which she appears rapidly advancing. Betsy C—, whom we also present, as a deserving candidate for the diploma, has had her mind very seriously exercised since hearing of our intention to bring her forward on this occasion; and has been led by it, to examine how it stood between God and her soul, and to seek for that preparation of heart, that will enable her to stand approved by her Father in heaven, as well as her teacher on earth. Since the commencement of this institution, seventeen teachers, have ceased from their labors, and have entered the rest prepared for the people of God. Fifty-five scholars have also been called to their last account, the greater part of whom gave evidence of their acceptance with Christ."

The dying experience of a teacher in School No. 4, will close these extracts.

"Since our last anniversary, (says the Report) it has pleased the Lord to remove from us one of our teachers by death. During an illness of 7 weeks, she manifested a firm reliance on, and submission to her divine Redeemer, often expressing desires that not her will, but the will of her heavenly father might be done. Young and pleasing in her person, of agreeable manners, joined with undoubted piety, she was beloved by all who knew her, and had arrived at that period of life when its prospects are most interesting, and the heart, with all its tenderest emotions, is forming attachments for life: yet through grace received from the blessed Jesus, she was willing to resign all, and to depart and be with Christ, as far better. Being asked by a friend in her last moments, if Jesus was still precious? She replied, "He is the chief among ten thousand, and altogether lovely. Whom have I in heaven but him, and there is none upon earth I desire beside him." Seeing her mother at her bedside, she informed her she was leaving her, & adopting the language of Stephen, she exclaimed, "Lord Jesus receive my spirit." Shortly after, she fell asleep in him, and entered into the joy of her Lord, in hope of a blessed resurrection."

The following rewards have been given by the committee during the year: 19 Bibles, 14 Testaments, 5 Prayer Books, and 42 Psalm and Hymn Books. Fifty-one scholars, who have conducted themselves with propriety during three years, that they have attended the same school, and earned all the rewards, will this day, be presented with diplomas.

For the Boston Recorder.

AN INTERESTING THOUGHT.

For the aid of the Education Society, or other religious charities, it is recommended that Christian parents, particularly Mothers, should subscribe the names of their children to the Education Society, (or some other religious charity), with an annual sum to be paid for each; and when the child arrives at a proper age, that they should refer it to him, (or her) to pay the annual subscription in future, recommending to them, if they ever are parents, to continue the custom for their children, with the same injunction.—It would be

a small acknowledgment to God for his goodness in giving them a child, and probably a great blessing to all their posterity, and to the souls of multitudes who might be benefited by their charity.

INDIAN CIVILIZATION.

Extracts of a letter, received from Rev. John Scudder, Missionary to the Oneida tribe of Indians, dated New-Stockbridge, Dec. 16, 1821.

He refers to his journal sent to the Massachusetts Missionary Society, and says, "There was found a great plan in progress, to concentrate about 5,000 of the natives in the vicinity of Green Bay, on the west side of Michigan Lake. My people, with a few of the Six Nations (so called) were very successful in purchasing a large tract of land; we understood the General Government are pleased, and have confirmed their title. This was a plan of Dr. Morse's; the means have been blessed hitherto. Means will now be used to obtain a law of Congress, to exclude *Spirits, Liquor and White Heavens* from Green Bay. The Lord in His kind overruling Providence has prospered this plan, my people would all be willing to remove; in this case, there will soon be the most interesting establishment for the benefit of near 20,000 heathen tribes, (individuals) scattered in what is called the North West Territory that has ever been planned,—for my people would carry with them, almost all the arts of civilized life."

"If I should live until spring, I shall be disposed to give you further information of this interesting plan for the benefit of the poor natives who cannot flourish surrounded by a white population."

"There was a colony of my people removed from Indiana about three years since, consisting of 70 persons, and a small church was formed; they then had a lawful right to a large territory, before they arrived it was sold—pains have been taken to have it restored, but without success. They are in a very unpleasant situation,—we it a duty often to pray for them—our wish is to obtain their consent to remove to Green Bay or elsewhere."

"I am in hopes to obtain Elliot Bibles in the Indian language, and am of opinion that, that will be understood by a good part of the natives of the N. W. Territory."

"My church, about 30 in number, have for several years kept up the Monthly Concert for prayer, and the praying women met on Thursday of each week for prayer."

The fact that Indian Females associate in prayer, will be gratifying to every Christian sister, and their prayers are requested for that band; and that such meetings may be multiplied.

AMERICAN COLONIZATION SOCIETY.

PHILADELPHIA, May 11.—The report of the fifth annual meeting of this society, held at Washington on the 7th of March last, gives some interesting information concerning the settlements on the coast of Africa and the prospects of the project. In consequence of the sickness of the Bagnos, a cession of land, and to the abandonment of slave trade, the agents of the society were obliged during the last year to relinquish the plan of settling there, and to look out for other situations. With the aid of lieutenant Stockton of the Albatross, the coast was examined, and finally Cape Mesurado was fixed upon, and on the 15th December a contract was made for the territory. The land purchased includes the whole of Cape Mesurado, with the mouth and considerable extent of the river. The river is about 200 miles long, being the largest African river between Rio Grande to the north and the Congo to the south. It is about 100 leagues south of Sierra Leone, and between the fifth and sixth degrees north latitude. The station is well calculated for refreshments for our cruisers and East India merchantmen. After passing the cape, the land rises to a high mountain, the summit of which is a great measure disappears; the few trees that grow are elevated, and the water generally of poor quality. It is near the commencement of the coast, which is considered equal in healthiness to that of any other portion of Africa. A route of the colony from Founa Bay at Sierra Leone where it remained last year, to Mesurado, was contemplated in December last, after the termination of the rainy season. The report states that experience warrants the assertion, that the climate of the country generally is not materially unfavorable to the health of coloured people, but so than to the whites. Among nearly one hundred black and coloured people coming to the settlement on the coast, natives of America, some of whom were during two rainy seasons, only four deaths occurred during the last year, and of those but one was attributable to the climate, mortality not exceeding many parts of this country. And yet till the arrival of Dr. Ayers last year they had not the regular attendance of a physician. The board indulge themselves in the prospect of the good that must result from the success of this settlement in abolishing the slave trade and extending the blessings of civilization and religion over the neighboring countries, in the initiation of the establishment at Sierra Leone. They are that the chief objections made to the plan of settling on the coast, have been removed, and the community in giving the means at this juncture of their affairs to complete their vision. They state that one hundred black persons had been sent from Richmond, Petersburg, Norfolk and the eastern shore of Maryland, and expressed their desire to remove to Africa, and been recommended to the patronage of the Society. They mention with much regret the deaths of the Rev. Joseph B. Andrus, agent of the society, and of John W. Winn, United States' agent, during the last year.

For the Boston Recorder.

LITERARY NOTICE.

We understand that James Marsh, A. M. of the Theological Institution at Andover, are engaged in the translation of Bellerophon's Bible, from the German, with a view to publication. This is a valuable work, and on an important subject. The geographical description of countries, which have been the theatre of remarkable events, enables us to transport ourselves to the scene of action, and to enter upon the stories of ancient times, with nearly the same interest as the events of our own neighborhood. A knowledge of Biblical geography is important, therefore, to every one who would strengthen his faith, and increase his interest in the truths of the Bible. But this knowledge is of peculiar and indispensable importance to the interpreter of the Bible. Besides its obvious and immediate use in the historical books, and in illustrating the frequent allusions to scenery in the poetical parts of the Scriptures, it is necessary also as the first step towards an acquaintance with the manners and customs of the Hebrews, and with their social and political institutions; without a knowledge of which, many of the doctrines and precepts of Christianity, can be but imperfectly understood. The author of the work, which is now preparing for publication, is Dr. John Joachim Bellerophon, Professor of Theology in the University of Erfurt, in Germany. It was composed with great care and accuracy, after a laborious examination of the original sources of information, and is full of terms of high commendation by the German critics.

The plan of the work embraces a description of all the towns, provinces, rivers, mountains, &c. mentioned in the Bible, including the Apocrypha, and the description of each town and province.

POET'S CORNER.

CHARITY.

By a young lady of Richmond.

When Faith shall cease, and hope no more
Around our path, her radiance pour,
Unfading in a heavenly clime,
Above the wasting power of time,
Divine Charity shall dwell,
And loud her sacred anthems swell.

On earth 'tis her to ease the heart,
That bleeds with sorrow's rankling dart;
Around the shivering wretch to spread
The sheltering raiment, and with bread
To feed the poor, who feebly cry,
And ask from her a kind supply.

The infant orphan's thanks shall rise,
Her pure memorials to the skies;
The widow's grateful heart shall bless
The voice that sooths her lone distress,
And with each prayer to Heaven shall blend,
"The orphan's guide, the sufferer's friend."

Divine Ambassador of Heaven,
To thee, the holiest task is given,
Faith is an "anchor to the soul,"
Where raging tempests round it roll;
And Hope a heavenly light can shed
Around the drooping pilgrim's head.

But thou wert sent by pitying love,
Like righteous Noah's wandering dove,
To fly on earth, while wide below
Tumultuous rolls a sea of woe;
Then swift, on heaven directed wing,
The pledge of promised peace to bring.

MISCELLANY.

AMERICAN EDUCATION SOCIETY.

LETTERS TO THE AGENT, FROM OFFICERS OF COLLEGES, RESPECTING BENEFICIARIES.

Williams College, Aug. 6, 1821.

Dear Sir—I am much pleased to learn that you are engaged in behalf of the American Education Society. It has been my opinion, and under the influence of this opinion have I acted for more than ten years, that no object has higher claims on the charity of the Christian public, than that of educating young men who are pious, but indigent, for the Gospel ministry. Of no charitable society in Christendom, is the object so important, in my view, as that of the American Education Society. My reasons for saying thus are,

1. The kingdom of Christ is the kingdom of happiness, and true happiness is known and enjoyed in this lapsed world, no further than his kingdom is extended.

2. This kingdom never has been, and it never will be, extended any further, than the Gospel is preached by the ministers of Christ. They are the agents, whom God has appointed for this purpose, and he will never reverse his appointment.

3. The number of well qualified preachers is small, exceedingly small, compared with the number needed. The deficiency is every year and every month increasing in our own country, to look no further; and thousands and tens of thousands are annually perishing in their sins, within the limits of the United States, because there are none to preach to them the words of eternal life.

If any spot on the earth is to be selected as the spot where the want of ministers is least felt, it is New-England. God has blessed us in an eminent degree in this respect; and on us he has claims for efforts to increase the number of faithful ministers. Among us are many young men of talents and piety, who would willingly devote themselves to preaching the Gospel, if they had the means of defraying the expenses of a liberal education. The revivals at the present day are increasing the number of such. And shall not you and I, and all the friends of Zion, be awake to this object? Too long have the friends of the Redeemer's kingdom neglected this important subject. Something has already been done, but much remains to be done. I know there are these, who do not see and feel the importance of the object of the American Education Society. I know too that there are those who are disposed to say that the young men, who are Beneficiaries, are not grateful as they should be; that they might get along well enough without aid; that it injures them to have so much notice taken of them. But, Sir, I know such objections are not well founded. The general character of charity students, and I have certainly had some advantages for knowing their character, is such as every good man will approve. They are diligent, studious, humble and prayerful, and a blessing to those around them. I have known no one of them who has not expressed a very grateful sense of his obligations to his patrons and benefactors. In this college the charity students, with all their embarrassments, have held a place in point of scholarship as well as character, far from being inferior to that of the other students. Indeed some of the first in point of talents & scholarship have been and still are charity students. The little aid received from the Education Society, is to them much; it is so much, that without it they could not proceed in their education. Much care certainly ought to be practised in examining and receiving Beneficiaries, and after all some will perhaps be received who are unworthy. Such, when known, are at once to be taken from the list. The number of such, from the vigilance and care which are practiced, I am confident will be small. My prayer, dear Sir, is that the blessing of God may attend your efforts in behalf of the Education Society, and that many may be inclined to contribute to its support. The hearts of all are in God's hand; may he incline them to do good.

I am, dear Sir, sincerely and affectionately yours,
ZEPH. SWIFT MOORE.

Williams College.

The rank of the religious students, as a body, is above mediocrity, and many, as you know, rank high. A few have not great powers—but promise to make respectable and useful ministers for thousands of our parishes. I know not how great a stress should be laid on talents, where there is not a palpable deficiency. In one class, graduated here several years since, the very lowest scholar in the class has made a very respectable and useful minister, while some of his class, who promised much more, have entirely failed. He was a serious, good man, and the Lord has blessed his labors, and, the natural and moral wilderness has been converted into a garden, under his ministry. I had the pleasure to hear him preach a while since, and was greatly pleased with the matter and plan of his sermon, as well as with his piety and devotion. His sermon contained far more matter for the Christian's life, far more for reflection—far more, likely to remain on the minds of his hearers generally, than many a sermon of men far more celebrated as preachers than he ever will be—and yet it was only one of his common sermons, as I satisfactorily ascertained. That man will, I believe, be a star of some magnitude in the world of light and glory. You know me too well, I hope, to imagine that I can depreciate the value or importance of talents in a minister. But, I am not convinced that the youth of decent powers, if he seem to have a large share of pious feeling, is to be considered as unworthy of patronage. We have a student now, whom the strict rules of the Society forbid us to place among their beneficiaries, who has always been far more acceptable in the confidences of town, when he has attended, than others of his standing who still promise much more.

The influence of the serious students is very salutary. This is its general character. It might be better—and what that belongs to fellow men, may not be; I hope it will be better—but I can make no complaint now, as it is.

Further aid is necessary for very many more of those who receive aid, and several others, eight at least, not assisted, need it; I know not how they will pay their way. We occasionally receive

some clothing and a little money, from some Society of females, which we distribute on absolute emergencies. Occasionally a student must have a class book, and his money is gone, and he knows not when he shall see any more; or he may need pantaloons, a vest, &c., but has no money, and dares not ask for credit. This little helps us much, when it seems the student could live no longer. The beneficiaries have to struggle through with many trials and much perseverance.

There has been no special attention in College for years; but I expect there will be a revival in College. I have many thoughts on the subject—though no appearances authorize any little hope or faith I may have.

Yours, &c.

CHESTER DREW.

Yale College.

Dear Sir,—I have to apologise for not returning an earlier answer to your letter, as I have just returned, from an excursion in the country. You request my opinion respecting the importance of educating indigent young men for the ministry, the character of the Beneficiaries of the American Education Society, &c. I hope that no further statements or arguments are necessary, to convince the Christian public of the demand for well educated Ministers; a demand which there is no prospect of satisfying, by all the measures which are now in operation, throughout the country.

Of nearly one hundred professors of religion in this college, about one half are charity students; and their Christian character, to say the least, is as exemplary as that of their brethren who are not dependent on the bounty of the public. Their zeal, their humility, their fidelity to the cause in which they are engaged, are worthy of high commendation. Their example & influence are considered of great importance to the good order and religious concerns of the college. In the late revival, their exertions appear so to have been greatly blessed. Their standing as scholars, is thought to be superior, on an average, to that of the body of their fellow students. A good proportion of them, are among the most distinguished in their respective classes.

With respect to the objection, that they are destitute of gratitude; a single meeting with them, when they are called upon to state their wants to the committee of appropriations, would be sufficient to convince you, that the contrary is strikingly the fact. Their reluctance to disclose all their necessities, is generally such, that the most affecting circumstances in their case, come out incidentally, and without an intention, on their part, of making them public.

It is urged, that they may get along through college, without assistance from the public; and that several who are now useful ministers, have obtained their education by their own exertions. There may have been twenty such educated here, in half a century. When there are only two or three indigent students in the college at a time, they may nearly defray their expenses, by services rendered, in ringing the bell, lighting the chapel, waiting in the hall, &c. But when these privileges are distributed among a large number, the aid furnished to each individual is small. You may as well think of swelling the ocean, by pouring water from a bucket, as of supplying our destitute churches, by sending out, now and then, a solitary graduate, who has provided the means of his own education.

It is further objected, "that the Beneficiaries will be spoiled, by having so much notice taken of them." I have no doubt, that there is danger of doing them serious injury, by proclaiming their merits, and prematurely putting them forward, to display their gifts. Indeed, I think this one of the most difficult points, in the management of Education Societies; to produce sufficient interest in the minds of the community, without bringing before them, in too public a manner, the character of the Beneficiaries. But the injury is not occasioned, by merely furnishing them with the means of support.

I apprehend there is no difficulty in procuring land in New-Haven, for the charity students to cultivate. But the point is to obtain any profit from the barren soil. The present summer, they have undertaken to cultivate a garden, and a Missionary Field. May success crown your labors, in this great and good cause. Yours affectionately,
JEREMIAH DAY.

Union College.

Dear Sir,—Yours of July 24, has been received. I am happy to learn, that you are engaged in furthering the views of the American Education Society. However, in ordinary times, the education of ministers, might be provided for without any direct appeals to charity, in times like the present, when the claims of the heathen are so vast, when the claims of our new Settlements are so vast, there is no meeting of these claims without drawing on that fund which the charities of Christendom alone supplies.

In this great enterprise, the American Education Society has taken the lead. They have done more than any other society, and what they have done, has been, I believe, better done.—At least, the young men they have sent here have been young men of promise—who feel the obligations that beneficence has laid them under, and who will, I trust, make to their patrons, the best of all requitals, that of doing good in the world. Some of the most promising of these youth, must have been shut out from the means of education, but for the benevolent exertions of those strangers who have brought them forth from their obscurity.

I regret that our vacation has commenced, and that our youth are dispersed, or I could easily have procured for you the letters you wish.—Our place has been so reduced by the dreadful visitation of fire, that I do not think that any successful application could be made here. But I have no doubt the college would appropriate a field as large as might be desired, for the purpose of tillage by the charity students. I have only to add that I am in haste, and very respectfully,
E. NOTT.

ON THE REJECTION OF MYSTERY FROM REVELATION.

Let not, then, my christian brethren, the charge of "mystery," or the cant proverb, that "where mystery begins, faith and religion end," in the least move you. That mystery should be really allowed to exist every where in God's Creation, and in God's Providence, and at the same time be unceremoniously rejected from God's Revelation, is indeed more than strange! That creatures who acknowledge that the nature of God is infinitely unlike, and infinitely above, that of any other being in the Universe; and that their own share of reason is so small that they can scarcely think or speak intelligibly about it, or so much as define their own faculties of reasoning; should yet refuse to believe any thing of Jehovah which does not accord with human notions; is, surely, as weak and irrational as it is presumptuous. But that creatures who confess themselves to be miserable sinners, lying at the footstool of mercy, & standing in need of a revelation from God, to teach them, what they could not otherwise know, concerning his perfections, and the way of acceptance with Him; should yet, when they acknowledge that such a revelation has been given, undertake to sit in judgment upon it, and to reject such parts of it as are above the grasp of their disordered and enfeebled reason; argues a degree of daring and infatuated impiety, which, if it were not so common, we should be ready to say could not exist. Wherein does it essentially differ from that temper by which "angels became apostate spirits?"

In truth, when men once begin to indulge in this disposition to reject from revelation that which they cannot comprehend, they not only cherish a temper hostile to piety; but they venture upon a stream which will land them they know not where. I referred, in a preceding page, to the Omnipresence and Omniscience of God, as attributes which all who bear the Christian name are ready to acknowledge. But you will, perhaps,

be surprised to learn that this representation was not strictly correct. The fact is, that both these perfections of God, as well as his Eternity, his Immutability and his Spirituality, have been virtually called in question by some Unitarians; on the principle that our reason could not comprehend them. On the same ground, also, they have denied that the creation of all things out of nothing is credible. Now my remark on this reasoning is, not that there is any inconsistency in it; for, conceding to them their fundamental principle, that nothing incomprehensible is to be believed, all the Divine perfections which have been alluded to, and several others, must be drawn into doubt, or totally rejected.

Accordingly, the progress which this compendious mode of disposing of the mysteries of revelation has made among the Unitarian theologians & critics of Germany, affords a solemn warning. Once they stood substantially on the same ground with the body of the Unitarians in this country; and would have been shocked at the thought of going to the length in scepticism at which they are now found. But, proceeding, step by step, many of them have come to reject from the Bible, ALL MYSTERIES, AND ALL MIRACLES. In their view, the Mosaic account of the Creation, is a mere poetical fable; the delivery of the Law on Mount Sinai, a dexterous management of a thunder storm; the whole Jewish ritual, a mere contrivance of ingenious superstition; and the diffusion of the Holy Spirit on the day of Pentecost, nothing more than a gust of wind, accompanied by an unusual excitement of electric fluid! This is the natural course of the Unitarian doctrine respecting mysteries. Some serious men among them may, and no doubt do, abhor what they would call such impious extremes; but others will probably soon be found following the German example; and the next generation will perhaps find the majority of American Unitarians standing on German ground. Such is the deceitfulness of error, and the great danger resulting from the adoption of one corrupt principle!—Miller's Letters.

Acworth, N. H. May 1, 1822.

Rev. FRANKLIN COOK.

Dear Sir,—Several ladies in your Church and Society, having of late been made more particularly acquainted with the desolations of Zion in this and other lands, feel it to be their duty to lend a helping hand, that the "old wastes" might again be built up, & that the gospel might have free course, run, and be glorified. We have enclosed the sum of \$40, wishing you to transmit it to the American Education Society, for the purpose of assisting pious, indigent and promising young men to acquire an education for the gospel ministry. And we wish you to be made a life-member of the same society by means of the enclosed sum. We hope no one will inquire, "Why this needless waste?" Should any one, our answer is, "the Lord hath need of it."

In behalf of the donors, respectfully yours,
MARTHA and MARY.

Mr. WILLES.

Sir,—I wish to avail myself the medium of your valuable paper, to acknowledge the receipt of \$40, from Ladies in my Society, to constitute me a life-member of the American Education Society. When the unusual calls for money of late among my people are considered, having just completed a meeting-house with its appropriate appendages, and when it is further considered, that the ladies are yearly affording assistance to a beneficiary of their own selection, this donation will appear as an unusual exertion of Christian benevolence.

That the Lord would bless this and all their exertions for the enlargement of Zion, and give each of them a share in that kingdom which consisteth of righteousness, and peace, and joy in the Holy Ghost, is the prayer of their affectionate friend & pastor,
P. COOK.

Winthrop, May 1, 1822.

The subscriber gratefully acknowledges the receipt of twenty dollars, from the Female Charitable Reading Society, and some other ladies of his parish, to constitute him a member for life of the New-England Tract Society. This renewed expression of regard to their pastor, and of their readiness to take a part in the benevolent efforts of the present day, is received with peculiar delight. It is hailed as a token for good to them. "For the liberal soul shall be made fat: and he that watereth, shall be watered also himself."—By the generous contribution of thirty dollars, they had previously constituted their pastor a member for life of the American Bible Society. Such acts of liberality entitle them to be ranked among "the many daughters who have done virtuously." May the gracious Giver of all good, both incline and enable them to persevere in well doing, till it may be truly said to them, ye "excellent them all."

DAVID THURSTON.

NEW-ENGLAND MUSEUM.

76, Court Street—GREATLY ENLARGED.

Open every day from 7, A. M. to 10, P. M.

THIS Grand Lyceum of Nature and Art, has been recently much enlarged by the Addition of another Entire Museum to its former very great collections; the additions made within the last six months, being alone greater than any other Museum in this city.

It now fills ELEVEN SPACIOUS HALLS and APARTMENTS, two of which are 70 by 36 feet.—This Establishment is adapted for Rational Amusement, consisting of the wonderful works of Nature and Art, from all parts of the world, and is well calculated to instruct the mind and improve the heart.

The admiration and entire satisfaction universally expressed by visitors is the best testimony in its favor. All persons whether from the City or Country will find both pleasure and profit in viewing these immense collections, and are respectfully solicited to patronize the Establishment.

Remember, New-England Museum.

Admission 25 cts. only, without distinction of age.

April 27.

IMPROVED EDITION OF

OLD COLONY COLLECTION ANTHEMS.

JAMES LORING, No. 2, Cornhill, will immediately republish a handsome edition of selections from the above work, with additions and improvements, in one volume. The whole selected and arranged for the Organ or Piano Forte, by the Handel and Haydn Society of Boston, to whom the copy right has been transferred.

Great care will be exercised to insure accuracy, and to correct any errors which may have occurred in the printing of former editions. It is not designed to insert in this collection any of the pieces from the volumes of Sacred Music now publishing by the Society, nor will the Society publish in their volumes any pieces from this collection, that there may be no interference or competition in the publication of the two works.

JUST published by S. T. ARMSTRONG, 50 Cornhill, THE HISTORY OF GEORGE DEMOND, founded on facts which occurred in the East Indies, an interesting and instructive volume. "We have seldom met with a narrative less objectionable than this; its tenor is altogether instructive; the descriptions natural and striking, the events interesting and affecting; & the style is well adapted to the subject. We earnestly recommend it." London Evang. Mag.—Price 75 cents single, \$7.50 a dozen.

In Press—Milner's Church History, 5 volumes.

May 18.

EARTHEN WARE.

I. H. & E. G. PARKER, No. 8, Central-street, have received by the Protector and Thomas Fowler, from Liverpool, and offer for sale, a part of their spring supply of EARTHEN WARE, consisting of almost every article usually wanted for the country trade.

4w. May 11.

IMITATION SHELL COMBS.

THOMAS A. DAVIS, No. 2, (Corner,) Market Row, (fronting the Market, has just received direct from the manufactory 200 Dozen IMITATION TORTOISE SHELL COMBS.—Also, 80 Doz. elegant patterns of TORTOISE SHELL DO. &c. Country Traders, and those wanting this article by the dozen, will always find the best assortment, and on the most reasonable terms.

May 18.

NEW GOODS.

JOHN GULLIVER, No. 6, Marlboro' Street, (a few doors south from the Marlboro' Hotel) has recently received a small lot of Superior Linen Damask TABLE CLOTHS, 6-4, 7-4, 8-4—3 qrs. by 10, and 10 by 16, unusually low; Linen Damask by the yard; Birds-eye Diaper; Long Lawn; Fine dark Gingham; Elegant raw Silk SCARFS; Merino and Silk Hdkfs; Also—A few pieces of SCOTCH DERRIES, a new article for children's clothes.

May 11.

HARD WARE.

M. NEWELL, has received by the late arrivals, an extensive assortment of CUTLERY & HARDWARE, which will be sold low for cash or approved credit.

May 11.

Copartnership Formed.

THE Subscribers have formed a connexion in Business, under the firm of

CLEVELAND & DANE.

and have taken Store, 43, Market-Street, where they offer for sale, the following Rich Goods, 1 case Merino Shawls, long and square—colours white, scarlet, and black, 1 do. French Silk Scarfs, with wrought borders, 1 do. Levantines, black and coloured, 1 do. plaid Flannels, handsome patterns, 4 boxes Zephyrs, containing a very beautiful assortment of colours.

Fancy Silk Hdkfs.; Merino Indispensables, German Flag Hdkfs.; black French Crapes, Nankin and Canton Crapes; Crape Dresses, Synchrons and Saracenis; Irish Linens, Fancy Prints; Gingham, &c.

Also, 1 case of Leghorn Bonnets, Nos. from 20 to 50.

CHARLES CLEVELAND,

JOHN DANE.

May 4.

FORTY-EIGHT CASES

PARIS PAPER HANGINGS

(LATEST FASHIONS.)

J. BUMSTEAD & SON, No. 63, Cornhill, have just received by the Oak, from Havre, 48 cases, containing a very large and superior assortment of PARIS PAPER HANGINGS.

This uncommonly rich and extensive addition to their stock, makes it well worthy the attention of all who are about purchasing, and who desire the most modern style.

Country merchants supplied on favourable terms.

April 13.

VALUABLE BOOKS.

For sale by R. P. & C. WILLIAMS.

Between 58—and—59 Cornhill.

Received per the late arrivals from England.

A Commentary on the Old and New Testament with the Apocraphy, by Simeon Patrick, D. D. Bishop of Ely—William Lowth, B.D. "re-bendary of Winchester—Richard Annuall, B.D. Rector of Thurstaston, Leicestershire, and Daniel Whitby, D.D. Chanter of Salisbury Cathedral, in 7 vols. 4to. new edition, revised and corrected.—An Exposition of the Old and New Testament, by Matthew Henry, a new edition in 6 vols. 4 to. edited by Rev. George Burder and the Rev. Joseph Hughes, A. M. with the life of the author. An uniform edition of the whole works of the Rt. Rev. Jeremy Taylor, D.D. Lord Bishop of Downe, Connor and Dromore—the first volume containing Life of Taylor, Critical Essay on his writings, and other Essays—together with five copious Indexes to the whole, is expected in the fall—this work is on fine paper, and handsomely executed. Home Homiletic, or Discovery in the form of Skeletons upon the whole Scriptures, by Rev. C. Simeon, M. A. Fellow of King's College, Camb. see Christian Observer.—The works of the Rt. Rev. Father in God, Wm. Beveridge, D.D. Lord Bishop of St. Asaph, containing all his Sermons, as well those published by himself, as those since his death, with a preface giving some account of the author and his writings—A Table of the Texts of Scripture, occasionally explained, with an Alphabetical Index to the whole—new edition in 6 vols.

The genuine works of R. Leighton, D.D. a new edition with additional letters, to which is now prefixed the life of the author, by the Rev. Erasmus Middleton, in 4 volumes.—An introduction to the Critical Study and Knowledge of the Holy Scriptures, by Thomas Hartwell Horne, M. A. of St. John's College, Cambridge, Curate of the United parishes of Christ Church, Newgate-street & St. Leonard, Foster-Lane, second edition enlarged and corrected—together with a great variety of BOOKS by the London Packet, too numerous to mention. Persons wishing to import Books are desired to forward their names to R. P. & C. W. as soon as possible, so that they may come out by the first fall vessels.

May 11.

BOOT AND SHOE MANUFACTORY.

No. 63, Cornhill.

WILLIAM S. CHADWICK, has on hand for sale, and is constantly manufacturing, Ladies', Gentlemen's, Misses', Children's and Boys' Shoes, comprising the most extensive assortment that can be found at any store in this city, viz: Ladies black kid and morocco Shoes with and without heels of every description; Ladies black and coloured English kid and Dress Shoes, very elegant; Ladies English mazerine blue, purple and other colors, fashionable patterns; Ladies black and coloured Denmark Satin and Prunello Shoes, with and without heels;—together with a complete assortment of Women's common low price Leather and Morocco Shoes.—Also, Misses' Children's and Boys' Shoes, in every variety of fashion. Gentlemen's Wellington Boots, Walking and Dress Shoes, Dancing Pumps, Morning Slippers, very nice; together with every article usually kept in a Shoe Store. Ladies and Gentlemen in the country, who wish to supply themselves in this city with good Shoes, and at the same time cheap, can here be accommodated on the most reasonable terms; and should the Shoes purchased not meet their expectations they are at liberty to return them and receive their money.

Merchants in the Country who purchase Shoes in this City for retailing, will find it to their advantage to call as above before they purchase elsewhere.

Union Academy.

THE UNION ACADEMY, in Plainfield, N. H. will be open for the reception of Students, on Wednesday, the 29th day of May next, under the care of Mr. ISRAEL NEWELL, who comes recommended as possessing high qualifications as an Instructor. The public may be assured, that no exertions will be wanting, on the part of the Trustees, to render advantages for acquiring an education at this institution, as good as can be found at any similar institution in our country.

EZEKIEL ADAMS.

In behalf of the Ex. Committee.

Hanover, April 20, 1822.

20

MUSIC TUITION AND BOARD.

MR. S. P. TAYLOR, Professor and Teacher of Music, and Organist at the West Church, respectfully tenders his Professional Services to the Ladies and Gentlemen of Boston, in teaching the Piano-forte, Organ and Singing. Application to be made at the Franklin Music Warehouse, No. 2 Milk-street, or at his house in Leverett-Place, Green-street, West Boston, where a few young Ladies can be accommodated with Board, and have the use of his Piano-forte.

Nov. 3.

HARD WARE AND CUTLERY.

PAYSON & NURSE, No. 3, Union-street, have received by the late arrivals from Liverpool, an extensive assortment of

Hard Ware and Cutlery.—viz: Table and Dessert Knives—Pen, Pocket and two bladed do.—Razors—Scissors—Forked Sheep Shears—Cam's Cast Steel Chisels—Gauges and Plane Irons—Spoon Shaws—Jaws Knives—Hemming & Sons' superior wire cut and silver eyed Needles—Brass and Iron Castings—Snuffers and Trays—Gift and vest Buttons—Pearl and Glass do. &c. &c. Screw Augers—Nail and Spike Gimblets—man and Cast Steel—Hand, Iron and Brass Trunk, Pad and Till Locks—Bright and Latches—Patent Butt Hinges—Wood square Head do.—plated and tinned Iron and Tea Spoons—Commode Knobs—Brass and Paw Castors—Brass Nails—Glass Paper—Also—CUSHMAN'S TRUNNEL AUGER—John Barber's "Old English" Razors—a new voice of RODGERS' PATENT PENKNIFE—English fine drawn Nails, 6d to 50d—Hawthornes—Sheet Lead, 3, 3 1-2 and 4lb.—Hessels—Scythes—Cut Nails—Spikes—Brass Block Tin and Britannia Tea Pots—Brass Cords & Lines of 1 kinds, &c. which will be sold very low, for cash or approved credit. May 11.

City Furniture Warehouse.

JUST opened a large Ware House in the street, at the entrance of Marshall's Lane, where is on hand & will be constantly on hand with rich, elegant, ornamental & useful household Furniture, and will be disposed of on terms as at any other establishment of the kind in the City, consisting of rich Mahogany Sideboards, do. large and elegant, and elegant square front Bureaus, with carved pillars, do. and other Card Tables; do. Grecian and other Dining and Breakfast Tables, with without Castors; Ladies' work Tables, with without Bags; Wash and Light Stands; Writing Desks; Grecian Couches; Sofa and Bedsteads; Easy Chairs; Night Cabinets; good assortment of Gilt frame Looking Glass; Live geese and common Feather Beds; a variety of fancy and other Chairs, Philadelphia New-York patterns; high back rocking chairs; do. Mahogany and stained high post, and French carved Bedsteads; together with general assortment of common and low priced furniture, where purchasers are respectfully invited to call and examine for themselves, and every favour will be received with gratitude.

N. B.—Furniture sent by a careful man part of the city free of expense. May 11.

Bargains! Great Bargains!

GRIDLEY & BLAKE, having repurchased their Stock principally for Cash, now offer for sale, the following articles of warehouse furniture, at such prices as cannot fail to be the fullest expectation of the purchaser, wishes to lay out his cash to the best advantage.

80 Bureaus, various quantities,
1500 Cases, Green, Rosewood and Turke colored Chairs, 150 Fancy Chairs,
100 gilt framed Looking Glasses, from the delphian and Boston factories,
75 Card, Dining, and Pembroke Tables,
40 set Brass Andirons,
100 high post, field, trundle, French and Bedsteads,
40 Ladies' Work Tables, with and without Castors,
12 Grecian Couches and Sofas,
20 Live Geese and common Feather Beds,
4 Ward Robes,
2 Eight Day Clocks,
10 warranted Timepieces,
12 Portable Desks,
50 set Bedstead Posts,
Fancy Bellows and Brushes,
Copper-Wash and Tea Kettles,
Book Shelves, &c.—5 Secretaries.

Also, 50 M. feet St. Domingo and Bay Mat, allowed to be the best lot, without exception in the city, being selected from various cargoes of 2000 lbs. Live Geese and common Feather.

Warehouse, No. 53, Cornhill. 4 May

Earthen, Glass and China Ware.

OTIS NORCROSS & CO. No. 15 Exchange-street, have received by the Portland and other late arrivals from Liverpool, an extensive assortment of EARTHEN and CHINA WARE, consisting in part of complete Dining Services of printed Ware, Zebrs, State House, Fluted, and Turkish view patterns—Plates, Dishes, Muffins, Dishes, and Pies—Gilt patterns—Oval and round Tea Ware—Gilt shape handled Coffee Bowls and Saucers, and Saucers and Bowls—Ewers and Basins—Pots, Pitchers, &c. new and elegant patterns with a general assortment of CC, Coloured, and Edged Ware.

Also—A good assortment of China Tea White and Gold broad band and double line Enamelled, Landscape Views, &c.—A great variety of Country Trade.—Glass Ware, especially of common, plain flint and Cut.

The above goods are offered repacked or in original packages, as low as at any House in Boston. May 18.

NORFOLK, ss.—Probate Court at Quincy, May 1822.

ON the representation and petition of BATES, late of Weymouth, in the County of Norfolk, yeoman, deceased, intestate, praying authorized and licensed to make sale of some of the real estate of which said deceased was seized, as will produce the sum of ninety-five dollars for the payment of his just debts, and an amount for incidental charges, in an amount subscribed by law.—Ordered, that the commission thereof be referred to a Probate Court, to be held at Dedham, on the first Tuesday of June next, at three o'clock, P. M.; then and there heard and decided on; and the said Bates hereby directed to give notice